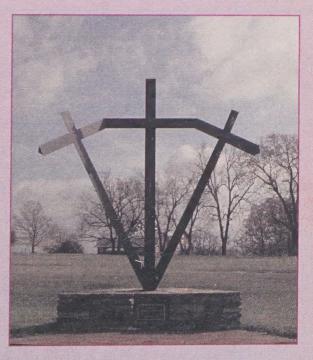
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THE ANGLICAN DIGEST

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Heart Of The Lenten Journey

Lent is well understood as a season of simplifying, distilling down, and concentrating on one's relationship with God. In so far as they derive from one's relationship with God, Lent is also a time to examine the nature of one's relationships with one's fellow human beings, with creation, and with oneself. I like author and reporter Nora Gallagher's observation about Lent.

She says it "is a journey that you have to start by unpacking." "The point," she says, "is to leave things behind, everything that's getting in the way."

Because leaving things behind can be a tall task, I think, we Christians correctly understand Lent as a sober, even somber, time. Leaving things behind involves loss. And this puts us in touch with the personal loss, the spiritual loss, the unimaginably holy loss, that Christ suffered in dying for us on the Cross. His

death is God's willing selfsurrender of all godliness that separated God from humanity and humanity from God. It's the loss, then, of all that might have spared God the experience of human finitude, the sting of injustice, and the loneliness of dying an outsider's death.

If you or I happen to feel guilt about any of this, I don't want to dismiss it lightly. However, I suggest that such guilt is less the heart of the Lenten journey than is the hard work of baring one's soul to God as well as before one's fellows and also to one's self, in order to appropriate anew the death and resurrection of Christ, and so fulfill the journey that Lent represents. This is the work that teaches, challenges, and grows us in our faith and faithfulness toward God.

By definition, grace is free. But humanity knows itself well. You and I know our own unworthiness and so we force upon ourselves a struggle around God's grace. More often than not, our struggle will be with our ideas of God. And it will be a struggle

against the insight that your ideas of God don't quite measure up to all that God really is, to all that really is God. Thus, though it may feel it, our struggle is not with God, nor is it with others. Our struggle is with ourselves.

Sooner or later, each of us is called by our relationship with a real God to return to the Lord, to be reconciled to God, even at the cost of unpacking and leaving behind the baggage that we bring to our relationship with God. This is that baggage that you or I like to cling to and dip into to pull up things with which to clothe God and cover him over, so that he might seem to us more the God that suits us, and less the God who summons us to become more the people who befit him.

Lenten thing. Costly, for any real relationship with God, and any real relationship therefrom, ultimately is a personal thing between you and God, between God and me; and between the me that I am and the me that God wants me

to be. It's also true that our relationships with God bear on those we have with one another. In his letters, the Apostle John reminds the early Christians that it isn't possible truly to love God without loving one another. In short, the cross is both vertical and horizontal in its effect, or it's of no effect at all.

So trying to put down those comforting bags of tricks, we come to this time when we very intentionally focus upon our relationship with God. Each of us examines himself or herself, to discover and celebrate the strengths of our relationship, yes; but also to find where our relationship with God is perhaps delusional or self-serving, weak from neglect or suffering from abuse, or how it is in any need at all of God's further grace. We confront that spiritual shallowness, that relational hollowness, that spares us from having truly to know one another, ourselves, or even God, and instead makes us consumers of the Church and clients of God. rather than ministers with one another of the Gospel and servants together of Christ Jesus. We soon meet the barriers that we've raised between God and ourselves, between ourselves and others, and the barriers we've put up internally that divide our own soul.

We unpack all the hobbies, the work, the tasks, the commitments, the entanglements, even the friendships, that we've used to hide our alienation, isolation, and fear, and to keep a comfortable distance between one another, and between ourselves and God. And finally, at the far end of the journey, we come to that which we can find in no other way but to make the hard trek for ourselves. We discover again that, though we manage often to avoid God, nevertheless, whenever we re-engage our effort to turn to him, we find God himself leaving everything behind, rushing towards us, fulfilling his journey in order to meet us in the midst of our own.

- The Rev. James V. Stockton, Church of the Resurrection, Austin, Texas

Law of Moses

The Christmas season ends as Jesus, the Light, is brought to the temple by Mary and Joseph in compliance with the Law of Moses which required a male child to be presented to God on the 40th day. [Celebrated liturgically on Feb 2nd as Presentation of Our Lord in the Temple.] While there, they are given further testimony to the child's Messianic mission by Simeon. Holding Jesus in his arms, he prayed the words recorded in Luke, "Lord, you have now set your servant free to go in peace as you have promised For these eyes of mine have seen the Savior whom you have prepared for the entire world to see a Light to enlighten the nations, and the glory of your people Israel."

To Mary, Simeon directed the following prophetic words that were the directional headings for the journey that would follow over time to Calvary and Easter. "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."

Simeon had the faith sight to see the Light he was holding, but you and I are bearers of that light. Jesus himself identifies us as "The Light of the world." (Matt. 5:14) He tells us what we must do with that light in order to make it visible for others. "Let your Light shine before men, that they may see your good deeds and praise your Father in heaven." (Matt. 5:16)

On Ash Wednesday, the source and substance of that light, Jesus of Nazareth, will begin to direct our attention to the ultimate purpose of God coming among us in flesh. We will start the yearly journey to Calvary and Easter.

Our hungry, sick, bleeding, broken, and terror-stricken

world is dying from the consequences of self-will run riot. The burden of our collective sin is so great and its pain so disorienting that we seek only relief from the symptoms of our disease. The thought of an ultimate remedy is dismissed more often than not as the impossible dream of fools. But that is exactly what Jesus offers and begs us to accept. Yet we, as bearers of the light, through which others come to recognize their need and the Savior who has addressed it, have we accepted the remedy, or are we still interested only in relief from symptoms too?

Take Lent and its God-given purpose to heart this year. Take God at his Word, Jesus Christ. Accept the remedy, his atoning death provided. Come to grasp more clearly the biblical story that explains the gift and the reason we each so desperately need it.

- The Rev. Robert Godley, St. Barnabas', Ardsley, New York

Help and Salvation

There's an apparently insatiable market for self-help books. Perhaps some provide useful insights, but most seem designed to improve the finances of the author. All, however, depend on our deeply-rooted desire to resolve the issues that trouble us and realize our dreams. Maybe we just need a little help. . . .

Every church I know, offers special Lenten programs and services, speakers, retreats. There is a long tradition among Christians of taking on a special discipline for Lent, whether that means refraining from eating chocolate or drinking alcohol to devoting thirty minutes a day to spiritual reading of some sort. There's nothing inherently wrong with any of those things. Yet it has been my experience that all of us, at least some of the time, succumb to the temptation to use Lenten activities as part of a quest for personal improvement. A kind of spiritual self-help.

Jesus pays scant attention to the personal habits of his disciples. We may note Peter's impetuousness, but Jesus never does. Admittedly Jesus does become exasperated from time to time by his disciples' general inability to understand what he says. But rather than suggest a program to improve their listening skills, he just keeps them near to him, keeps teaching, keeps healing, and keeps moving. Moving inexorably towards Jerusalem. If some of them eat too much, regularly read the scriptures, smoke like chimneys or deepen their prayer life with each passing day we don't know about it. The Gospels are not an early edition of the Canterbury Tales.

The focus of the gospels is not on the disciples, but on Jesus, for the good news isn't about self-improvement, but about salvation. Salvation is the gift of a loving God, not a reward for our best efforts. Jesus "turns his face towards Jerusalem," as Luke's Gospel puts it, because the cross and resur-

rection shall reveal that there is nothing of human suffering that is beyond God's experience and no human evil that causes God to turn away from us. The Gospels tell us the astonishing news that God loves us not as we wish we were, but as we actually are and that this love is stronger than sin, suffering, or death.

Realizing that changes everything. Forever. Consider those disciples. They began their travels with Jesus looking out for themselves, hoping for something more or better in the future, worried about where they fit in the world and with God. After Easter, they are still their idiosyncratic selves, but they see the world through the eyes of God's love, knowing that the future is already secured and that all people are precious in God's sight. They, who were once reluctant and confused followers, now teach and feed and heal, knowing without doubt that such acts show forth God's love for the world and point towards our future with God. They spend their lives freely and boldly to proclaim salvation.

Will a Lenten discipline or retreat change us like that? Probably not. But such experiences may draw us into an awareness of our need for God and of God's love for us and the world. Acknowledging our sinfulness is a powerful antidote to arrogance. Seeing God's love for us, while we are yet sinners, can make us more merciful. All of which prepares us to walk with Jesus through these weeks of Lent and to make our way to the cross come Holy Week. Even more, our awareness of God's grace may lead us to long for salvation and begin our own journey into a deeper discipleship. Maybe we'll lose a few bad habits along the way. Maybe not. But we shall surely gain a sense of God's presence and find renewed connections to the world for which God gave his only Son. In such journeys are our lives, and the life of the world, changed. And blessed.

- The Rev. Brenda G. Husson, St. James', New York, New York

Self-Knowledge

Self-knowledge is the key to this spiritual springtime. Religious traditions mark out time with a pattern of fast and festival, which gives meaning and shape to human life. In many of them, the Christian tradition particularly, that pattern gives us grounding in a larger story, enabling us to glimpse and perhaps grasp a coherence underlying the apparently random and accidental sequence of our lives.

The Christian story, focused so intently on Jesus Christ, is itself cradled in a story which in the Bible begins with the God who brings into being the created order, the Universe we inhabit and of human life within it as the personal in that world. It follows the story of a people chosen and shaped to be the people of God. The story of that people is the very human story of oppression and violence, of grace and salvation. It is a story of exodus and exile and return.

At the heart of that story

there is a longing for deliverance and redemption, for a definitive action of God at the very heart of our human condition. The Christian Church was born out of the conviction that in Jesus Christ, God had so acted. In a total entering into our human condition in the self-emptying of love, God knew from the inside our frailty, the consequences of our disordered desires, the flawed and fallen world in which we live. He became obedient, as St. Paul says, " even to death on a Cross", the harsh reality that confronts us in Mel Gibson's film, The Passion of the Christ. A love "so amazing, so divine" searches, tries, and challenges who and what we are as those made in the image of that love.

Lent draws us deeply into that story, culminating in Good Friday and Easter. The very word Lent is linked with the lengthening of the days as spring comes and new life breaks from the ground in a deliverance from the barren, dark imprisonment of winter. Therefore, Lent is to be a spiritual springtime, the enabling of new life by entering more deeply into the love of God in Christ. Historically, Lent was a time when candidates were prepared for baptism at Easter and a time also when penitents undertook spiritual exercises so that they might be restored again to the Church at the Easter baptism.

If this spiritual springtime is to be a reality, we need first to take stock, to pause where we are and to examine ourselves. Knowing ourselves is not something unique to Christians; it has been recognized as wisdom for living by many down the ages.

Samuel Taylor Coleridge wrote of the importance of learning the art of reflection. Alexander Pope wrote of our human condition as "chaos of thought and passion, all confused . . . the glory, jest and riddle of the world." Each one of us knows in our own particular way something of the "chaos of thought and passion" but no less "the glory, jest and riddle."

Each one of us is acquainted in one way or another with what Hopkins called "the dearest freshness deep down things", and each of us knows our need of the God who calls us when our life fails us and who is at the very source of our knowing and our loving. The Christian Gospel is that we can truly know ourselves only when we know ourselves in the light of Christ, for at the end we are to be examined by and in his love.

In old manuals for confession, there were lists of sins to help us in our self-examination. I remember being given one as a boy that included "dangerous dances" (the mind boggled) and "making innuendoes" (which I thought might be some kind of wicked carpentry). Such lists have their uses and even more their limitations.

The Gospels, with their powerful stories of the encounter of Jesus with a whole variety of people — financial fraudsters, prostitutes, the crazed possessed by many demons, enthusias-

tic or uncomprehending disciples — can provide a starting point for our self-examination, as we try to place ourselves in those stories and find ourselves challenged, and humbled, and forgiven. And no less the fruits of the Spirit of which St. Paul speaks — love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control — how deeply, how completely are our lives and our relationships marked by these?

As we see ourselves in this light, the divine light, we know that we need both "time for amendment of life and the grace and comfort of the Holy Spirit." Lent gives us both this time and this grace.

- The Rt. Rev. Geoffrey Rowell, Bishop of Gibraltar in Europe



Vibrant Prayer Groups

Prayer groups are often labeled as being full of wounded people. It is true that many who come are in search of healing of some kind. This is a positive sign, as when Jesus was on earth he was always to be found in the midst of those who were sick and suffering.

In our prayer groups we must proclaim the message of salvation, healing, and truth that Jesus Christ has won the victory. He was sent to earth out of love for us by our heavenly Father and by his obedience, which led him to die on the cross. He took upon himself our sins and sickness. "By his wounds we are healed." Now through faith in him and by the power of the Holy Spirit who raised Jesus from death, we can become new creations in him.

There is a danger that we see our meeting as an opportunity for our weekly injection of prayer for our arthritis or migraine or whatever it may be. Thus it often starts as a prayer for our physical need, but we need to progress and teaching is so important. Our groups must be aware of God's plan for wholeness of mankind and all creation.

Doctors today are realizing that body, mind and spirit are interrelated. We are told that almost 80% of illness is psychosomatic. Pain in our minds or emotions produces sickness in our bodies. Unforgiveness and bitterness play a part in some cases of arthritis. Anger, jealousy, and other negative emotions take their toll on our bodies. It has been shown that love is a major factor in healing. Touch is another important aspect. In an orphanage in Germany some years ago it was noted that most babies died before they were a year old as the staff didn't have time to give them attention. An old woman was employed just to hold, cuddle and talk to the babies and many of the babies lived. We can be channels for this love.

Those involved in praying for healing need training. There are key words that need

exploring - love, compassion, confidentiality, listening, touch - not forgetting the gifts of the Holy Spirit. We are called to be a healing people and Jesus will set us free to serve others, but we can't wait until we are healed before we reach others and pray for them. Some of us are called into this ministry full time, but he wants us all to be available to be his channels of healing love in our families and community when he prompts us.

When there is a deep need it is desirable to offer a person outside the group time when a couple of people could listen to and pray with them. However we are called to bring God's healing love we need to rely on the Holy Spirit to guide us.

Always remember that God is patient. He doesn't mind our making mistakes as long as we learn from them.

– Dr. Jan Knight in Tongues of Fire, via Wholeness, Hamilton, New Zealand

What is Truth?

The Gospel of John records an interchange between Jesus and Pilate. Jesus has been arrested and will soon be sentenced to death. The final walk begins here; crucifixion is only hours away. The stakes are huge.

After some conversation, Jesus says, "You say that I am a king." The implication is that Pilate has missed something. He has, as one might expect, understood everything through the lens of politics. Jesus continues, "For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

Pilate responds, "What is truth?" The question hangs in the air. Jesus gives no answer for there is no answer that can open eyes that refuse to see. There is "truth" in Pilate's world: it is the truth of armies and power and castle intrigue. The irony is that a deeper truth stands before him. It is the truth of love.

The question still hangs in

the air, doesn't it? What is truth?

There are those who believe that there is such a thing as ultimate truth, and that we mortals are capable of possessing it. If they are Christian, they tend to say such truth is contained in the Bible. albeit a particular interpretation of it. If they are Moslem, the truth is in the Quran. If they are Episcopalians, the truth is in Scripture, but it is Scripture as understood over the centuries. It is the faith handed down from generation to generation. And so on.

I find that I have difficulty trusting that truth. I would even go as far as to say it seems dangerous to me. A few weeks ago the Houston Chronicle ran an article about the use of surveys by churches to help plan and set vision. It quoted one clergyman - an Episcopal priest from another part of the country - who said that it could be a problem when the survey said that the people didn't want to go where you felt God was telling you to lead them. In those cases, he said, you have to have consensus building

groups to convince them. That's a little too much truth for me.

It seems to me that Jesus meant something different when he said what he did to Pilate. Truth is discovered in relationship with Jesus. That means that truth is found in relationship with each other. It is discerning together where God might be leading us. Finally, truth is discovered in love.

It is true that God established a holiness about the Sabbath. It is true that God desires that you and I mark our lives by that holiness. It is more deeply true that love heals beyond whatever artificial boundaries we may establish. Love changes the rules.

Those who believe in absolute truth will shake their heads, and with knowing smiles and mixed metaphors, declare that I am awash in a sea of relativism with no place to hang my hat. Maybe they're right (and as a relativist, I have to allow for that, don't I?), but I don't think so. I don't think being in a relationship with Jesus is an ambiguous thing at all. It is grounded in

Scripture, nurtured with prayer, and fed by sacrament. It is planted in community of faith that offers both affirmation and challenge. It is informed by the faith handed down from generation to generation.

Love is not an impossible thing to know, hopelessly dependent upon human emotion. It is demanding, yes. It insists on honesty and an open heart. It requires humility and a willingness to change. Sometimes it even demands sacrifice. Love can be hard, but it is not impossible.

Global politics are far too complicated to be determined by single issues. It would be naive and simplistic to say that we stand on the brink of war because of religion. We are where we are because of many factors. The history that has led to this goes back decades, even centuries. But religion has its part. Throughout history the arrogance of truth has led to violence - on personal, community, and worldwide levels. That alone should suggest that we have misunderstood the nature of truth.

Pilate's problem wasn't that he didn't know the truth Pilate's problem was that he didn't love Iesus. There is a tragic quality about Pilate in the New Testament. His treatment there is much gentler than it is in secular history. He just loved power too much. When you think about it, it would have cost Pilate dearly to love Jesus. But then love real love - always does. That is true on a personal level and a global one. Look at what it cost Jesus.

Lent is a time to pay special attention to the sacrifice made by Jesus for the sake of love. It is a good time to be intentional about opening our hearts and lives to that love. Join me in a special project this Lent. Pray for openness and humility. They can change your life.

And that's the truth.

– The Rev. Joe Reynolds, Christ Church Cathedral, Houston, Texas



About the Cover

The Good Friday Cross at Hillspeak's Memorial Park is a replica of the cross, designed by Fr. Foland, which hangs above the altar in St. Mark's Chapel. Constructed as a memorial to Fr. Foland, the Cross is a focus for a place to sit, meditate, and remember.



Sitting in the park, one faces the cross – and East – recalling another hilltop in another time.

A site unequalled at sunrise on Easter Sunday, it is always a place to remember what God has done for us through his Son. As one meditates on the beauty of God's handiwork expressed in this place, the spirit is lifted and one senses the presence of God, a God who chooses to be with us wherever we are.

The memorial bricks, prayerfully and lovingly placed at the foot of the Good Friday Cross, speak of those we love, honor, and remember.

Theses from a Seminary Door . . .

CHICHESTER PROPHET



There are several candidates for most prophetic Anglican leader of the Twentieth Century. Janani Luwum, martyred Archbishop of Uganda, would be high on anybody's list. C.S. Lewis and Dorothy Sayers would both figure in. William Temple was once the leading contender. John Stott would head many lists.

But lest we forget: Bishop George Bell shot right to the top on February 9th, 1944, when he challenged the British Government in the House of Lords concerning the targeted bombing of German civilian centers. Bell said it was wrong – even as he had been one of the very first English Christians to spot the dangers inherent in Nazism.

As a result of his prophetic speaking against his Government, the Bishop of Chichester was denied preferment in the Church of England, forever. Now he is widely regarded as having been right. A play about his confrontation with

Winston Churchill over the bombings was revived in London last Summer, and an outstanding new book about him has just appeared in England.

A relatively conventional if ecumenical catholic in Anglican terms, Bell's moment of truth came in 1944. For many of us, a moment of truth came on April 5, 2003. For others, the moment of truth comes in widely differing givens and contexts, such as Archbishop Luwum's with the dictator Idi Amin.

There is enormous sustaining power in the example of Anglican saints like George Bell, who stood up for truth and also paid the cost.

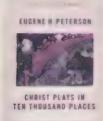


The Very Rev.
Paul F. M. Zahl,
Dean/President,
Trinity
Episcopal School
for Ministry,
Ambridge,
Pennsylvania

CREAM OF THE CROP



The upcoming selection from the ANGLICAN BOOK CLUB is *Christ Plays In Ten Thousand Places* by Eugene Peterson.



I first met Eugene Peterson, Professor Emeritus of Spiritual Theology at Regent College, Vancouver, in a book about the psalms. Here was a man who wrestles deeply with Scripture and the great literary classics, who combines a professor's insight with a pastor's heart. Peterson desires this work to be a conversation about the "playful freedom and

conversation about the "playful freedom and exuberance" of the Christian Church's "total rendering of our lives as play, as worship before God." The book unfolds in four parts. First, in "Clearing the Playing Field" he seeks to establish some "basic stories, metaphors and terms' after clearing away some debris of false guidance on how to live. Then comes "Christ plays in Creation" in which we are challenged again to recognize the celebration of being itself and all its ramifications. The third section, "Christ plays in history," we are confronted with the sin-stained world of death and decay, disappointment and the temptation to despair, and Christ's need and ability to redeem it. Finally comes "Christ plays in the Community," which explores the ways in which "we are placed in the community formed by Christ's Spirit" in order to "become full participants in all that the risen Christ is and does, living resurrection lives." – KSH+

For membership information, please turn the page.

ANGLICAN BOOK CLUB

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LENTEN QUIZ

From the list below find the word or words that best answer the following questions concerning Lent.

1.		is the typical color of the Lenten seaso
2.	by the Book of Co	is the number of fast days prescribe ommon Prayer.
3.		marks the beginning of Holy Week.
4.		is considered to be the theme of Lent.
	days.	is the length of the Lenten season in
6.		the Queen of Feasts.
	tomb.	the one full day Jesus' body lay in the
8.		gave Jesus what he had.
9.		the old Saxon word meaning spring.
0.		a discipline.
1.		the number of Stations of the Cross.
2.		what we should all do during Lent.
	T7: 1 .	Dici I I I For Poss

Fourteen, Violet, Palm Sunday, Joseph, Fast & Pray, Pray, Two, Lent, Repentance, Easter Day, A Rule of Life, Forty, Holy Saturday, Good Friday, Eight, Ash Wednesday, Simon, Maundy Thursday

Hungering for Love in Lent

Jesus answered him, "It is written, 'One shall not live by bread alone.'"

Lent has begun, and when I was a child the buzz among church-going folk, children and adults alike, was always, "What have you given up for Lent?" The discipline of "giving up something for Lent" has much to recommend it. But to play off Jesus' words above, one does not live a good and holy Lent just by giving something up. The point of Lent is not our sacrifice or self-denial, but journeying with Jesus towards the Cross to discover there that the free and constant love of God is alive and perpetually at work, even in the midst of things (like the Cross and our Lenten disciplines) that are not immediately attractive.

How, then, do the traditional disciplines of Lent - fasting, prayer, and works of mercy - reveal that constant love of God? Each of these disciplines takes a common part of our daily life, asks us to use that common thing differently,

and invites us to see and experience the love of God more freshly and more clearly in so doing. Fasting seeks to freshen our use of food. Prayer seeks to freshen our use of time. Works of mercy seek to freshen our use of our talents.

The most common practice during Lent is probably fasting, "giving up" some form of food or drink for the forty days. Unfortunately, all too often our focus in fasting during Lent has been on our sacrifice, rather than on discovering anew the love of God through our transformed use of food and drink.

Ideally, the discipline of fasting is meant to refocus our attention and renew our awareness of how God loves us through food and drink, "our daily bread." If during Lent we give up some form of food (for instance, meat on Fridays) or drink instance, alcohol), the goal is not to suffer by the giving up. Rather, the goal is twofold. First, by changing our usual patterns of eating and drinking, every time we eat or drink, we will have a heightened opportunity to remember God. The purpose of the discipline, then, is to allow ourselves to become more keenly aware of what we so easily forget, or take for granted: that God loves us in such a day-in-and-day-out way that God provides all that we eat and drink. Here, as in every experience of love, we have the chance to experience gratitude, to say "Thank you" to God.

The second goal of fasting is to uncover the hunger and thirst that are part of our lives. This hunger and thirst is not merely physical, but deeply spiritual. We hunger and thirst for - and sometimes use food and drink as substitutes for - love, the love of God and the love of our fellow human beings. If we contact more deeply our own hunger and thirst, both physical and spiritual, then we may touch a new and deeper awareness of our oneness with all other human beings - all of whom hunger and thirst like us for food and drink, and for love.

The majority of the world's population hungers and thirsts, not for forty days as a

chosen discipline, but every day. As Lent deepens our awareness of our own hunger and thirst for "daily bread," it may also lead us to do something about the hunger and thirst of the poor. One classic way to do this is to use the money we have saved, from abandoning meat, or alcohol, or whatever we have given up, to feed the poor.

May this Lent become for all of us a means to discover anew and give thanks for the great gift of God's love, experienced in the basics of our lives: food, drink, and love. In grateful response to God's love, may we find ourselves growing in love and compassion, and reaching out to those – nearby and far away—who hunger and thirst for the basic necessities of food, drink, and love.

The world today is hungry not only for bread but hungry for love, hungry to be wanted, to be loved.

Mother Teresa of Calcutta

- The Rev. Dr. William W. Rich, Christ Church, Bronxville, New York

St. Patrick

When St. Patrick's Day is celebrated, people think of parades, green beer, and shamrocks. Actually there are a lot of misconceptions about Patrick. Patrick isn't really a Saint with a capital S, having never been officially canonized by the Roman Church. Patrick couldn't have driven the snakes out of Ireland because there were never any snakes to begin with. Patrick isn't even Irish. He was born in Scotland and raised in Britain.

When Patrick was sixteen, in about the year 405, he was captured in a raid and became a slave in what was a radically pagan Ireland. Patrick was raised in a Christian home. His father was a deacon and his grandfather a presbyter. During that time, Patrick said, "I did not know the true God." But during his time of slavery he clung to the religion in which he had been raised. He spent six years of bondage in prayer,

finally escaped, and returned home.

Patrick was in his mid-40's when he returned to Ireland as a missionary. He wasn't the first missionary to Ireland. Palladius had been sent in 431, about five years before Patrick. Pallodius had not been very successful in his mission and Patrick replaced him. Patrick had the deep desire to bring the gospel of Jesus Christ to the Irish people. Patrick believed that he was fulfilling the Great Commission of Jesus: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Mt. 28:19-20).

Patrick is credited with converting over 120,000 people to faith in Christ. He established more than 300 churches. In the years ahead, Ireland would become a center from which Christian influence was to spread not

only to Britain but also to much of Western Europe. Patrick wrote about the call that God gave him: "I testify in truth and in joy of heart before God and His holy angels that I never had any reason except the Gospel and its promises why I should

ever return to the people from whom once before I barely escaped." No reason except the Gospel. That was the calling and the drive behind the life of Patrick of Ireland.

- The Rev. Willliam T. Luley, St. Luke's, Manchester, Missouri

Humor

A Sacristan, wanting to inform the congregation that their priest had recovered from his illness, posted the following notice on the announcement board:

GOD IS GOOD THE VICAR IS BETTER

From a church newsletter: The Vestry Meeting on Thursday will be gin with prayer.

A young vicar called on a parishioner celebrating his 99th birthday. Ending the visit, the vicar said, "I hope to see you again on your 100th." The elderly gentleman replied, "I see no reason why you shouldn't young man.

You look healthy enough to me."

When asked how many people worked at the Vatican, Pope John XXIII replied, "Oh, about half."

Priest to parishioner: "Did you like my sermon on the milk of human kindness?" Parishioner: "Yes, but I wish it had been condensed."

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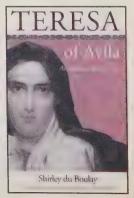
Beyond Da Vinci by Greg Jones (Seabury Books). This easy-to-read analysis of the fictional "history" written by Dan Brown, The Da Vinci Code, gives a solid perspective to enlighten and encourage believers. Dean King, writing in the foreword, says, "In Beyond Da Vinci, Jones does a convincing job of taking on those [Brown's] 'facts' and does a noble job of extending the conversation. The result is a cogent description of the real facts about Christianity and Christian scholarship from an open-minded but rigorous

priest and scholar. In setting the historical record straight, Beyond Da Vinci restores the grace to the mother robbed."

Item#A096T \$18(+S&H)

Teresa of Avila: An Extraordinary Life by Shirley du Boulay (Blue Bridge Books). This 260-page book with endnotes is an

accessible story of the life and journey of one of the most beloved saints and great mystics. In du Boulay's hands, Teresa comes alive. Her trials and successes with the Carmelites and the spiritual vision she brought to a dark time draw the reader into the story. The author worked for the BBC for many years covering religion and spirituality. She has also written biographies of Dame Cicely Saunders, Bede Griffiths, and Archbishop Desmond Tutu.





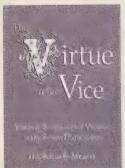
Mary, Mother of God by Carl E. Braaten and Robert W. Jenson, editors (Eerdmans Publ). Since the Council of Ephesus (A.D. 431), orthodox Christianity has confessed Mary as Theotokos, "Mother of God." Yet neither this title nor Mary's significance has fared well in Protestant Christianity. In the wake of new interest in Mary following Vatican II and recent ecumenical dialogues, this volume seeks to makes clear that Mariology is properly related to Christ and his church in

ways that can and should be meaningful for all Christians. Written with insight and sensitivity by Orthodox, Catholic, and Protestant scholars, Mary, Mother of God has seven studies that inquire into Mary's place in the story of salvation, in personal devotion, and in public worship. Item#0878T \$16 (+S&H)

Paul on Marriage & Celibacy: The Hellenistic Background of 1 Corinthians 7 by Will Demming (Eerdmans Publ). By placing Paul's statements on marriage and celibacy against the backdrop of ancient Hellenistic society, Deming constructs a coherent picture of Paul's views. He shows that the conceptual world in which Paul lived and wrote had substantially vanished



by A.D. 100, and terms like "sin," "body," "sex," and "holiness" began to acquire moral implications quite unlike those Paul knew. Paul conceived of marriage as a social obligation that had the potential of distracting Christians from Christ. For him, celibacy was the single life, free from such distraction, not a life of saintly denial. Sex, in turn, was not sinful but natural, and sex within marriage was both proper and necessary. Item #0860T \$28(+S&H)



The Virtue in the Vice: Finding Seven Lively Virtues in the Seven Deadly Sins by Dr. Robin R. Meyers (Health Communications). Dr. Meyers is senior minister of the Mayflower Congregational UCC Church of Oklahoma City and professor of rhetoric at Oklahoma City University. His identification of virtue and vice as siblings rather than aliens enables the reader to envision a God-given power to overcome sin by acceptance, discipline, and appro-

priation. Dr. Meyers does not hold back in writing in such a way that we will find ourselves guilty, but he also offers the hope of renewed life. He writes, "Jesus wanted followers, not fans." A book to encourage the reader in a Lenten discipline

or in a pilgrimage of growth in Christ.

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A Long Series of Revolutions

And what rough beast, its hour come round at last, Slouches toward Bethlehem to be born?

- W.B. Yeats (1865-1939)

Memories of my primary school education back in the 1950s include having to do a great deal of memorization. We worked hard on the multiplication tables and often had class competitions over who could recite all the states and their capitals. Our teacher would also ask us about significant dates in history. The date which everyone had no problem remembering was 1492, the year in which Columbus "discovered" America. In those days, we had a rather simplistic understanding of what that discovery involved. Columbus sailed west to find a new route to the East Indies and stumbled instead onto the Americas. It was an event that would be the harbinger of enormous, far reaching changes, a symbolic breakthrough which would set off a chain reaction that continues to this day. Columbus discovered the new world and soon others would lead Western culture into other new worlds waiting beneath the surface of human consciousness.

Since 1492, the history of Western culture has been a long series of revolutions taking place in many different areas of our experience. The voyage of Columbus was almost certainly an outgrowth of the great flowering of human energy which we know as the Renaissance. While Columbus was planting his feet on the beach of San Salvador, Martin Luther was a young boy in Saxony soon to grow up and foment his own revolution called the Protestant Reformation, an event that would dramatically change the religious face of Western Europe. The end of the middle ages (c. 1500) brought with it an unending recurrence of scientific, ecclesiastical, philosophical, technological, political, industrial, economic, and social revolutions. From our vantage point, we can say with some certainty that none of them is over yet. Some observers have commented that each successive revolution has added its turmoil to the previous one. Revolution was the midwife at the birth of the modern world!

Perhaps the most significant recent revolution that has taken place involves how human beings look at history or, to be more exact, historicity. Human beings have evolved and existed in history, but now they are deeply conscious of this fact. When we couple this awareness with the age old human desire of wishing that things could be different, we arrive at the present moment in time. For contemporary people, the problem is not whether the world change or stay the same, but whether the world will change of its own accord without human management or whether it will be changed deliberately and consciously by self-regulation. We are now able to see the revolutionary aspect of this new consciousness. Today human beings are confident that they can direct the course of their own evolution.

The ramifications of this new consciousness are immense for the area of human experience and consciousness which we call religion. If human beings are actively engaged in directing the evolution of many aspects of their society, should we be surprised if this "management" also touches Christianity and the church? We would be naive if we thought that this was not going to happen!

The progressive "project" of consciously directing the redevelopment of Christian belief contains the implied judgment that traditional forms of Christianity are out of touch with contemporary experience. This is what we often hear in the progressive rationale for change! They say that the church must be modern to exist in the modern world. I wonder if the real

problem is the fact that contemporary modern experience is woefully out of touch with traditional Christianity, instead of the other way around?

What might be an objection to the proposition that human beings should purposively direct the evolution of Christianity? One might be that any so-called planned development of Christian doctrine needs to be kept within some limits in order to ensure the survival of the received sacred deposit of faith at the heart of Christianity. Traditionalists (like myself) can make a argument strong Christian belief cannot be equated with natural religion (observations); Christianity was revealed by God and is therefore supernatural. To suppose that Christian doctrine could or should be evolved through human agency (convention resolutions, etc.) would be to deny the essential truth of Christianity. To concede that the historical situation today demands that Christianity deny the truth of some of its

basic principles and move on to new, modern positions would be also to concede that the Spirit of God is today directing the redevelopment of truth which it – the Spirit – had revealed originally. To make this concession would in effect be a denial of the very basis (permanence & truth) of revelation. This is a step which traditionalists are both unwilling and unable to take.

> - The Rev. Richard B. Tudor, St. Barnabas', Florissant, Missouri

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Jesus, Joseph's Son

When they heard this, all in the synagogue were filled with rage. They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff.

Luke 4:28-29

It was Nazareth. It was his hometown. The people there thought they knew him, and they thought they liked him. He was one of their own. They fell in love with the sound of his words. Everybody was saying just how wonderful he was and how eloquently he spoke. Hometown boy makes good and comes home for local tribute. That's how it was supposed to go with the people of Nazareth and Jesus, Joseph's son.

But then the words began to sink in. Not just the words; who he was telling them he was with the words began to sink in. And they didn't like what they were hearing. They didn't like it at all. Who did he think he was? He was only Joseph's boy. He was

nothing more than that and he was putting on airs. Someone would just have to bring him down a notch or two. In one of those instantaneous pivots of life, he suddenly became the worst of disappointments. It was bound to happen. Idols always disappoint. It was only the beginning of his ministry, yet, was an early indication of just how badly things would go later. The adoring crowd became a hateful mob, just as it would again in Jerusalem after Palm Sunday. The brisk parade quickly turned to a stumbling gallows march to a cross. There is no scriptural evidence that he ever went home again.

Jesus was speaking with a kind of authority his former townspeople had never experienced. Before, the powerful people wore authority like a cheap suit. Authority is something they put on. So, they become nothing more than the sum total of the roles they play. But not Jesus. When he spoke, when he acted, when he taught or healed or touched, it was

with some kind of authority that just seemed to come out of his very being itself. He didn't quote the authorities; he was the authority. And that day in his hometown his old friends couldn't bear the thought of such a thing. And often, we can't either. So we keep him at a safe distance as a wise teacher, and kindly example, and a good man. But not the authority of a Savior. Not someone with the kind of authority that could make real demands on us. And so we hesitate.

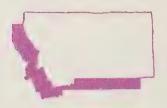
If we want to follow him, we'll have to start thinking about authority in a different way. Because Jesus isn't going to tell us when to get up or when to go to sleep. He isn't going to tell us what to wear, or what to eat, or what to buy at a store and he won't invest our money for us. He isn't an enforcer or a petty tyrant, if that is what we fear. He will not coerce us or violate our integrity. All he will do is love us and ask us to follow him in accepting our lovableness in the eyes of God. That sounds wonderful

to me, but I know how hard it is. Some days Jesus will ask us to follow him and we will look at him and look at the world and we will be convinced that the world makes more sense. More common sense. And we will be dead wrong. In that moment, if we are graceful and even a little brave, we will turn to Jesus and say: "What would you have me do?" Ultimately, that will be a question of trust.

- The Rev. Jeffrey H. Walker, Christ Church, Greenwich, Connecticut



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A PRAYER FOR

Montana

Lord, this wild and sturdy state we call Montana, let it be Thy place of openness and peace enduring. Lift there humanity's little spirit to the infinitude of Thy glory, imprinted upon the glaciered peaks, the glistening streams and arid plains of Thy making.

Let herders by their wagons have Thee for company; workers lonely in the mines, and ranchers at their corrals know Thy boundless presence. Forfend that townspeople should be sheltered from the neigh of horses, the coyote's cry, or the silent respect of furry neighbors; but grant that they, rejoicing in Thy creation, may ever reflect in their own affairs the freedom by which Thou hast surrounded them; through Jesus Christ our Lord.

Amen.



HILLSPEAKING



EVERAL WEEKS ago I was filling one of the three birdbaths I main-

tain and John Burton, my neighbor and TAD's managing editor, was filling one of the several birdfeeders he maintains. He called to me, "I wonder if the birds appreciate this?" My response was, "I

think they do."

As I reflected on my reply I thought that, undoubtedly, the birds do not necessarily appreciate John Burton's efforts or Walt Swindells' efforts. What they appreciate is, I think, that a bountiful God provides for their sustenance (remember the sparrows), using John and me as His agents.

Here at Hillspeak we try to live at one with God's nature. Much of the three hundred acres, more or less, that comprises SPEAK's holdings is in a pretty natural state. There is plenty of cover for quails' nests and rabbits' burrows. There are plenty of trees for birds' and squirrels' nests. There is cover and browse for deer.

We mow a few acres: the lawns around the Twin Barns and the residences and guest quarters; the cemetery and around the well house; the immediate area, perhaps an acre, around the Foland and Hillspeak Memorials; the Lower Meadow below the buildings. Part of the reason is esthetic but the principal reason is to minimize the possibility of wildfire. Otherwise we leave the land to native grasses and shrubs and wild flowers. Last year, goldenrod and wild asters were very much in evidence.

The Silver Cloud Trail, our walking paths, winds through this uncultivated area to give visitors and us a close look at the flora that is native to this part of the Ozarks. In the interests of our visitors, and ourselves, we do treat the paths each year to hold down the ticks and redbugs and

other insects-and, not so incidentally, the snake population (they tend to avoid treated areas because such areas cut back on their food supply).

To get back to John Burton's question, however, I do not know that the birds and bees and butterflies and rabbits and squirrels and deer "appreciate" our efforts, but I strongly suspect that they find Hillspeak a hospitable place to be. You might come visit some time to see for yourself.

- The Trustees' Warden



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Guest Quarters at HILLSPEAK



Whether seeking the serenity of an Ozark mountain retreat. searching the shelves Operation Pass Along, or doing research in the Foland Library, Hillspeak's guest quarters are ideal. Scenic vistas from atop Grindstone Mountain and the proximity of Eureka Springs draw visitors from around the world. Each of the units, the Calf Barn, the Loft, and Miss Vinnie's, accommodates up to four people with a fully equipped kitchen. See them online at anglicandigest.org or call for more information or to make reservations. Linens are supplied but no maid service. Plan to spend some time with us.

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THE REV. JAMES E. CANTLER, 78, in Charleston, South Carolina. He served at Old St. Paul's, Baltimore, Maryland, St. Paul's, Centerville, and retired as priest from St. Bartholomew's, Baltimore. In retirement, he assisted at St. Stephen's, Charleston.

THE REV. ELIZABETH DALGLIESH, 100, in Salt Lake City, Utah. A retired priest of St. Paul's, Salt Lake City, she was priested at the age of 82. She was a long-time supporter of THE ANGLICAN DIGEST.

THE REV. IRVING GAGNON, 55, in Meriden, Connecticut. Ordained as a Roman Catholic priest, Fr. Gagnon was received into the Episcopal Church in 1983. He served parishes in Texas, Maryland and Massachusetts. At the time of his death, he was priest-in-charge at All Saints', Meriden. Fr. Gagnon was noted for his ministry with immigrants and his involvement in Cursillo.

THE REV. JONATHAN THADDEUS GLASS, 47, in New York City. Fr. Glass served parishes in North Carolina, Virginia, and California before joining the National Association of Episcopal Schools in 1995. At the time of his death, he was the associate executive director. He was an examining chaplain in the Diocese of Los Angeles and served on the advisory council of Berkeley Divinity School at Yale. He was on the advisory board of Forward Movement Publications.

THE REV. J. PATRICK GRAY, 50, in Arlington, Virginia. Fr. Gray served churches in the Dioceses of Texas and Virginia. He was served as priest-in-charge at Church of the Cross in Bluffton, South Carolina and was honorary chaplain of St. Stephen's and St. Agnes' School in Alexandria.

**The Rev. Henk Koning, 83, in Geldrop, The Netherlands. In 1953, while working

as a full time engineer at the Philadelphia Electric Company, he read theology and was ordained priest in the Episcopal Church in 1961, becoming the first workerpriest in Pennsylvania. He initiated the concept of a high school-based Career Academy in Philadelphia. A prestigious Henk Koning Outstanding Academy Award was named after him by the National Career Academy Conference. Fr. Henk also served as Honorary Consul of The Netherlands in Philadelphia. He returned to The Netherlands in 1994.

X THE REV. LAWRENCE BERNARD LARSEN, JR., 67, in Bradenton, Florida. During a 40 year ministry, he served as assistant rector, Christ Church, Poughkeepsie, New York, assistant Episcopal chaplain to Vassar College students; vicar of All Saints' in East Hartford, Connecticut.; assistant rector at Trinity, Southport, Connecticut, chaplain at Chatham Hall in Chatham, Virginia, associate priest at Good Shepherd on Lookout Mountain, Tennessee, priest in charge at St. Barnabas, Trion, Georgia, and interim priest at Christ Church in Tarrytown, New York. He also trained as a Jungian psychotherapist at the C.G. Jung Institute in Zurich, Switzerland. Upon return to the U.S., he developed a private practice on Lookout Mountain and in Oak Ridge, Tennessee for fifteen years.

THE VENERABLE Dr. HAROLD LOCKLEY, 88, in London. He served as Director of Ordination Training and Senior Examining Chaplain to the Bishop of Leicester - influential posts he held for almost 30 years. He was also lecturer in Biblical Studies at Leicester University - a post held until his retirement. He was appointed Archdeacon of Loughborough in 1963. His ecumenical interests took him into the official conversations between the Anglican and Presbyterian churches and between the Church of England and the German Lutheran Church. After retiring in 1986, Dr. Lockley became a research student at Emmanuel College, Cambridge where his work on the relevance of Bonhoeffer's influential book *Ethics*, was published in 1993.

The Rev. Frank L. Moon, 89, in Lewes, Delaware. Fr. Moon served parishes in Maryland before coming to St. Peter's in Lewes in 1952. He served there as rector for 30 years before his retirement.

THE REV. MAX IGNACIO SALVADOR, 74, in Miami, Florida. Fr. Salvador founded the first Spanish speaking Episcopal congregation in Miami in 1961 and served as rector of Todos Los Santos until retiring in 1995.

VALENTINE, 65, in Emporia, Kansas. Fr. Valentine served parishes in Wisconsin and Missouri before becoming rector at St. Andrew's, Emporia in 1985. He was a member of the ecumenical Society of the Blessed Virgin Mary.

Letters to God from Children

Dear God,
Please put another holiday
between Christmas and
Easter. There is nothing good
in there now.

Amanda

Dear God, Thank you for the baby brother but what I asked for was a puppy. I never asked for anything before. You can

look it up.

Joyce

Dear God,
If we come back as somebody
else, please don't let me be
Jennifer Horton - because I
hate her.

Denise



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Dear God,

Maybe Cain and Abel would not kill each other so much if they each had their own rooms. It works out OK with me and my brother.

Larry

Dear God,

Is it true my father won't get in Heaven if he uses his golf words in the house?

Anita

Dear God,

My Grandpa says you were around when he was a little boy. How far back do you go?

Love, Dennis

Dear God,

Do you draw the lines around the countries? If you don't, who does?

Nathan

Dear God,

Did you mean for giraffes to look like that or was it an accident?

Norma

Dear God, In bible times, did they really talk that fancy?

Jennifer

Dear God,

What does it mean you are a jealous God? I thought you had everything you wanted.

Iane

Dear God,

If you watch in Church on Sunday I will show you my new shoes.

Barbara

Dear God,

It is great the way you always get the stars in the right place. Why can't you do that with the moon?

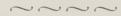
Jeff

Dear God,

Didn't think orange went with purple until I saw the sunset you made on Tuesday night. That was really cool.

Thomas

- Taddled



OOPS . . . Elizabeth of Moscow (p. 48, Advent TAD) was the Tsarina's sister. Her remains have been in repository at Mary Magdalene Convent in Jerusalem.

Can you picture a Lent like this one?

It's that time of year again. Lent. No matter whether it arrives early or late, I'm never really ready for it. Part of my problem is that I always set out to do way too much, and usually I end up overwhelmed, frustrated, and pretty much the same person I was at the beginning of Lent.

I'm determined, though, to make this year's Lent different by concentrating on one thing only. That particular thing, though, is a real doozy and will truly be a penance for me. It's something that I've wanted to do for the longest time, but just haven't been able to

talk myself into it.

I'm going to spend this Lent in what may seem like a very unusual way: I'll be organizing the photos that I have squirreled away in what seems like hundreds of locations. Just the other day I noticed an old crinkled envelope on the floor in the guest bedroom at the rectory. When I picked it up, it was stuffed with pictures. On the outside of the envelope I'd written

"Duplicates. Mail out to people." That little scrawled note was as far as I got on that project.

There are people who, immediately upon picking up their developed photos, put them into albums, complete with information like who's in the picture, the date it was snapped, etc. I am not one of those people. In fact, my first major task will simply be the gathering up of the photos.

But can something like this really qualify as a Lenten activity? After much deliberation, I think that this project has the potential of making this one of my best Lents ever. Why? Because photo organizing can touch upon all three of the traditional Lenten disciplines of fasting, praying, and almsgiving.

FASTING. The logical question people ask is: How, in our already packed schedules, can we find time to keep Lent? That's where a little bit of fasting can come in. For most of us, "fasting" from the TV for 30 minutes a day wouldn't hurt us at all. We can use the time instead for keeping Lent.

My photo project is a way to be a good steward; it helps me fast from wastefulness. If I don't even know what pictures I have, why in the world did I take them in the first place?

Lent is all about tossing out the bad, holding onto the good. That's the first step in organizing as well. Probably all of us have photos that aren't worth keeping. You know the ones: They're out of focus, fading, mildewed, curled, unidentifiable, overor underexposed, or just plain ugly. Toss the bad. Why should they clutter our lives and obscure the good?

PRAYER. The good photos, the keepers, represent a graphic record of our life history so far. We see and recall people who have had an impact on our lives by their guidance, caring, love, friendship and support. The memory of these people should move us to prayers of thanksgiving.

ALMSGIVING. Most of us have more pictures than we know what to do with. Those

"extras" can prompt us to share — not only the photo itself but a little of our time and effort as well. Pop a photo or two into a card or envelope, attach a letter or note and mail it to the person in the picture. This is a simple way to let someone know that they are being thought of during Lent.

To be honest, I'm not sure how far I'll be able to get in my photo project this Lent, but any work that I do will be much more than I've done in the past. And that's one of the purposes of Lent: to start a good habit in our lives that will last beyond the 40 days.

Lent can be a holy time of year if we prepare for it. Find something or some behavior that needs to be tossed in your life. On a calendar, schedule definite times and steps to work on the changes that need to be made.

Finally, go ahead and picture yourself a whole new person. With God's grace, it will happen.

– Fr. Mark Goldasich, Editor, THE LEAVEN, via The Epistle, Holy Spirit, Waco, Texas

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AND IN ALL PLACES



\$A TIP OF THE BIRETTA to The Rev. Miller Francis Armstrong III, ordained priest in the Diocese of West Texas by the Rt. Rev. Everett Holland Jones, September 24, 1954. Miller celebrated the 50th Anniversary of his ordination to the priesthood with the Church of the Holy Spirit, Baton Rouge, Louisiana.

*COOL WEBSITE... The first online rosary that operates on a webpage using a mouse has been posted by a parishioner at St. Mary's, Kansas City, Missouri. It supports Roman, Episcopal, and Protestant usages with both traditional and contemporary language. Visit www.pathguy.com/rosary.htm

*MANY THANKS to the donor who sent nicely packed books from the St. Petersburg area of Florida to Operation Pass Along but neglected to include a name or address. The shipment included Belton's Manual for Confessors.

THE PATRIARCH, Ireland's first church-sponsored ship, sank in flames in the Irish Sea. The ship belonged to Michael Cox, a bishop in the Irish Orthodox Catholic and Apostolic Church and a faith healer. He had hoped to send the boat round Ireland's coast to "challenge any abortion ships that might come into the area."

BY WILL AND DEED... St. Christopher's, Oak Park, Illinois recently dedicated a renovated and enlarged worship space made possible by the generosity of its parishioners and a bequest of \$350,000 by Katherine Ahlborn. A bequest of \$350,000 to the church's endowment by Edith Aldworth was also received. The Rev. J. Paris Coffey is rector.

*THE RT. REV. ARTHUR ROCHE, Roman Catholic Bishop of Leeds, who says young people can heal the world of spiritual darkness preached to 1,200 young peo-

ple at the Youth 2000 festival in Walsingham, Norfolk

BRITAIN'S LARGEST MUSLIM BODY is calling for the editor of a national newspaper to lose his job because he published opinion pieces critical of Islam. The Muslim Council of Britain, representing more than 400 Muslim groups, says Dominic Lawson, editor of The Sunday Telegraph, should lose his job for publishing four articles by Harry Cummins, former press officer for the British Council. Mr. Cummins, writing under a pseudonym, referred to the "black heart of Islam."

**LATIN AMERICA'S BISHOPS are meeting with South American politicians to fight corruption and encourage ethical leadership. The auxiliary bishop of Buenos Aires, Bishop Jorge Eduardo Lozano, is organizing the conference in Chile on behalf of the Latin American Episcopal Conference. "To form present or potential leaders is a challenge of the first order for our Latin American churches," he

said, adding, "We are aware of a certain disillusionment of citizens with regard to politics, coupled in some countries with strong signs of corruption."

*A SCHOOL FOR JEWISH and Muslim Children opened recently in Israel. Pupils at the Bridge Over the Wadi school in Kafr Kari are taught in both Arabic and Aramaic, study the Koran and the Torah and celebrate both Jewish and Muslim festivals. There is a Jewish and a Muslim school principal, and every class will be led by a Jewish and an Arab teacher.

THE FIRST SCHOOL TO TEACH JEDI, the religion endorsed by the characters in the Star Wars films, opened in Romania. Courses at the Star Wars Academy include the correct use of light sabre swords, and lessons on how to speak Wookiee, the language of violent furry creatures featured in the films. The academy's founder, Adrian Pavel, said he decided to open the school in response to requests from fans.

THE VICAR OF CHRIST Church in Ebbw Vale, Gwent, could face prosecution after neighbors complained about the noise of his church's clock. The tenor bell, which chimes the hour, was restored and sounded its first notes after a six-year silence. The Rev. Geoff Waggett was "really annoyed" by the protests: "For every complaint that the council has had. I have had half a dozen people telling me what nonsense it all is

TWO BRANCHES OF THE FREE CHURCH OF SCOTLAND are to go to court in a property dispute. A mediator had proposed that the disputants, the Free Church of Scotland and the Free Church of Scotland (Continuing), recognize each other as separate churches and allow each other's congregations to use church buildings. But a spokesman for the Free Church of Scotland (Continuing) said the proposals "provided no meaningful basis for progress towards reconciliation and reunion on the basis of the Scriptures."

THE GREEK ORTHODOX CHURCH held a memorial service in Athens's main cathedral for Patriarch Petros VII of Alexandria, the spiritual leader of the 300,000 Greek Orthodox in Africa. Petros, 55, died when a Greek army helicopter taking him to Mount Athos in northern Greece crashed into the sea.

ROMAN CATHOLIC PRIESTS in Croatia are demanding \$9 million a year to hire chauffeurs after the country introduced a strict law against drunk driving. The priests claim the zero-tolerance policy means that Communion wine would put them over the limit and open them to prosecution if they drive after Mass.

rebuked Saudi Arabia for severely curtailing religious liberties. The US State Department's annual report declared that freedom of religion did not exist in the kingdom, either in practice or in law. Vietnam and Eritrea are also listed for the first time as "countries of particular con-

cern." They join Burma, China, Iran, North Korea, and Sudan.

THE TWO CHIEF RABBIS OF Israel protested a plan to merge their posts. A bill introduced in the Knesset calling for the unification of the chief rabbinate was supported by a majority of its members.

BROWN'S CONTROVERSIAL The Da Vinci Code. It acted after the country's Catholic Information Centre complained that the novel "harmed Christian beliefs." Lebanon is the first nation to ban the book that claims the Church has conspired to suppress that Jesus Christ married Mary Magdalene.

LOS ANGELES COUNTY is to remove a cross from its official emblem after civil-rights campaigners threatened to sue it for violating the separation of Church and State. The county's board of supervisors voted to adopt a new city seal to replace a 1957 emblem which features a small cross above the Hollywood Bowl concert venue.

THE CANADIAN PRIME MIN-ISTER apologized for blaspheming during a televised discussion. Paul Martin was heard muttering Christ!" after a presentation by Gary Doer, the Premier of Manitoba. An embarrassed Mr. Martin opened the second session by apologizing, saying he had been reacting to a note passed to him by a member of staff. "I have two aunts," he explained, "and during the break one of my aunts called me and essentially pointed out that I had used inappropriate language and suggested a bar of soap. I want to apologize to anybody who might have taken offence at what I said, and I apologize to my aunt."



from The Joyful Noiseletter
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Does Doctrine Matter?

Recently a fellow priest suggested to me that true Christian faith has nothing to do with believing certain doctrines and that this is especially true of Episcopalians and Anglicans. I find that impossible to square with Jesus, the early church, or the Anglican church.

All of Jesus' teachings presume doctrine. He says that he is the Way, the Truth, and the Life (John 14:6). That is doctrine: a truth claim that sets out what is true from what is not. If Jesus is THE way to the Father, that means there are no other ways to the Father. If he is the Truth, he is Truth in a way that no one else is. If he is life, other persons are not "the" life in the unique way he is.

Jesus says, "You will know the truth, and the truth will set you free" (John 8:31). Presumably, then, if we don't know the truth, we won't be set free. That's a truth claim, a doctrinal statement.

The early church believed

doctrine was essential to Christian life. Paul said the gospel is all about the "obedience of faith" (Rom. 1:5; 16:26). What are we to obey unless we believe certain things need to be obeyed? Doctrine defines who and what we are to obey.

The early church devoted "themselves to the apostles' teaching..." (Acts 2:42) Paul commends the Romans for having obeyed from the heart the "standard of teaching" (Rom 6:17). That means a set of teachings that were part

and parcel of faith.

I would go even further: not only is doctrine part of Christian faith, but Christian faith is impossible without When priests doctrine. preach the parable of the Pharisee and the publican, what do they conclude from it? Invariably they (even my priest friend who doesn't think doctrine is important) conclude something about the grace of God. That's a concluding doctrine - the idea that God saves by grace and not by works of the law.

Doctrine is taught by every hymn, every sermon,

every creed, and every reflec-

tion on Scripture.

The Book of Common Prayer is full of doctrine. Think of the Thirty-Nine Articles, the founding confession for the Anglican Church. They are articles of faith in propositional statements about the Trinity and the church. Consider the Catechism in the BCP. It's full of statements to be believed about God and Christ and life with the Trinity. And what about the creeds which we recite at every Eucharist? We are joining the saints of the ages in proclaiming what is to be believed. In a word, doctrine.

Even those who believe doctrine is unimportant often criticize conservatives (who prize doctrine) for teaching a wrong view of God. In other words, for teaching the wrong doctrine.

The real question, then, is not whether doctrine will be taught in the church, but which doctrine.

 The Rev. Gerald R. McDermott, St. Mark's, Fincastle, Virginia, and professor of religion at Roanoke College

A Catechism of Creation

Episcopalians will soon have access via the ECUSA web site (www.ecusa.angli can.org) to A Catechism of Creation: An Episcopal Understanding prepared by the Committee on Science, Technology and Faith for Study in Written in Congregations. the traditional question-andanswer format, but with longer answers than those found in the Prayer Book's "An Outline of the Faith," the catechism will provide a foundation for a more extensive study of theology of creation and of the relationship of modern science to Christian faith.

The Catechism is composed of three sections. The first, "Theology of Creation," presents an extended look at the biblical elements of our doctrine of creation and concludes with basic themes developed by early Church theologians. Part two, "Creation and Science," outlines the basics features of the

modern scientific world picture, i.e., big bang cosmology and the evolution of life. looks at contemporary theologies of an evolving creation, and responds to challenges to the evolutionary paradigm posed by young earth creationism and the "intelligent design" movement. The final section, "Caring for Creation," presents the biblical roots of creation care, summarizes the threats to earth's environment, and suggests ways that individual Christians and congregations might carry out our divine commission to care for the creation in the light of these challenges.

Each section is followed by an extensive and up-to-date bibliography of relevant printed and electronic resources. Eventually, the online version of the Catechism will include annotations to the bibliographies and links to useful articles, some to be written by members of the Committee, that will serve as resources for Christian education directors and teachers

who might use the Catechism for adult and young adult education in congregations.

This new Catechism is the product of several months of writing and editing by a subcommittee of the Committee on Science. Technology and Faith. The full Committee reviewed it and contributed to its final form. It was received with appreciation by the leadership of General Convention, and the Presiding Bishop has given the Committee the green light to put it on the Church's web site. It may come out later in a printed version.

The Committee on Science, Technology and Faith is pleased to offer the *Catechism of Creation* as part of its ministry of education to the Church.

- Dr. Robert J. Schneider, St. Luke's, Boone, North Carolina

(Bob Schneider is a member of the Episcopal Church's Committee on Science, Technology and Faith, and chairs its subcommittee on Creation.)

Good Friday Meditation

The prophet Isaiah's poetry of the Suffering Servant gives us the setting and context for this day. The Letter to the Hebrews struggles to help us make sense of the paradox and mystery of sacrifice and redemption. We endure John's account of our Lord's Passion - the inevitable conclusion of the human life and ministry of Jesus of Nazareth - the crescendo toward which our Lenten worship and remembrance has been building.

Once again we have come to another Good Friday, a day avoided by the huge majority of the people of the world all those whom Jesus came to save - the very ones for whom he hangs upon his cross. Even "good" Christians stay away in droves. The millions who will sing the happy songs of Easter morning turn away from the cross of Christ. And who can blame them? Certainly Jesus does not. The one who forgave the driver of the nails will certainly understand the pitiful rationalizations, excuses, and apathy that keeps the church halffilled at best. Jesus understands and forgives. But there is pain in that understanding; there is sorrow in that forgiveness. Jesus knows all need to be here, because the human heart has not changed in all those centuries. The sinful world which nailed him to the cross rolls merrily along, and until the Kingdom comes, only a faithful remnant will be willing to take up their crosses, willing to share the sorrows of our storm-wracked neighbors, willing to drink the cup of the world's pain, be able to stand at the foot of Jesus' cross and experience the helpless despair that is so much a part of the world for those who truly love. Even the faithful churchgoers - you and I - come this day with mixed motives, with divided hearts and shaky wills. Sinners all, convicted by the events of Good Friday, are all saved by the same.

Thanks to Mel Gibson there may be more of us in church this Good Friday, convinced of the depth of Jesus' love for us perhaps; perhaps con-

science-pricked by the graphic presentation of the actuality of the physical suffering of the Christ. Though I believe the focus of the film is misdirected, that it intentionally or unintentionally panders to the bloodlust and insatiable appetite for violence that is one of the evils and symptoms of our societal sin, I am thankful that some souls will be brought to repentance through it, and that still others will find their faith deepened and strengthened by it. But whatever our response, Gibson's intention comes across very clearly - Jesus greatly suffered and really died - a belief that is a necessary foundation stone for Christian faith.

The power of that reality nearly overwhelmed me

twelve years ago, at the Church of the Resurrection in Ierusalem. When you enter that vast, dim, ancient space, you turn to your right, climb a steep stone staircase, and find yourself in an opulent Roman Catholic chapel, the ceiling dazzling with mosaics, the walls decorated with every imaginable form of religious art, and at the center, an altar with rich damask hangings. It is not a very helpful venue in which to observe, much less experience, the reality of the events of Good Friday and our Lord's Passion. Even with the altar stripped, the hangings taken away, the crosses veiled, our churches are still far too pretty, the pews too comfortable. It is the problem we all share in this too comfortable society of ours.

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8 1/2 x 11, Spiral Bound with color Charts and Graphics. \$21.50 shipped in the U.S. \$25 shipped outside the U.S. The Anglican Bookstore, 800-572-7929 We are often insulated from unpleasant realities, lulled into a false sense of security and ease. We have lost the vocabulary to discuss the pain and despair still lurking just under the deceptively placid surface of our lives. Even in the terror filled aftermath of 9/11, even with the daily media recitation of continuing and accelerating global inhumanity, you and I are seldom truly touched by it, the most tangible effects perhaps our diminished stock portfolios or increased gas prices. We may give liturgical lip service to it, but we seldom truly understand or really believe in the reality, and persistence and power of sin and evil in the world.

Good Friday brings us face to face with the horrible potential for sin in every human heart. Good Friday is a day of harsh and painful reality.

Golgotha is part of that reality. Golgotha is not simply a strange sounding foreign name. Golgotha is a very real rock. It has been my privilege to touch it with this hand. In that beautiful Roman chapel

in the Church of the Resurrection there is a hole in the floor under the richly decorated altar, an opening no larger than a dinner place, a hole surrounded by a beautiful silver circlet. Visitors wait patiently for their turn to kneel before that altar, to stretch far down into the darkness beneath, and for a moment to touch the unseen top of Golgotha, the stone worn smooth by the groping, searching hands of millions who have worshipped there throughout the ages. And for most pilgrims, it is a beautiful experience - uplifting and exciting - but it is not the whole story, not the saving actuality of Good Friday.

Few pilgrims find the smaller, circular staircase that leads down to the massive stone foundations of that church. There, growing out of the living rock, is Golgotha, the whole of it, the looming bulk of it that lies beneath that smooth, decorated chapel crown. It is indeed the stone that the builders rejected, and it is easy to understand why. It is pitted and cracked and stained and ugly as sin, and it

is very real. On its hard top the Romans really tortured to death hundreds, perhaps thousands of very real Jewish men, and one of them was Iesus, whom we call the Christ. The reality of that suffering and the actuality of that death became real for me in that place, at that moment. It was an awareness and a reality that forced me to my knees in the dust of that hard stone floor, alone in that awesome place.

The reality that it was here on this very rock that God died for me. God. Died. For me. God died, not on an altar between two silver candlesticks, but on a wooden cross between two thieves, as Archbishop William Temple observed. That God in Christ suffered and died for me and for my salvation 2000 years ago on a Friday afternoon, nailed to a wooden beam, attached to a vertical post, embedded in the top of a worthless piece of rejected limestone called Golgotha. It is the reality of that event that I hold up: the real man, the real death, the real sin that

brought it about, the real love for you and for me that was behind and under and through it all. The real salvation that resulted. Iesus believed that self-sacrifice was and is the only way to overcome the sin of the world; the only way to receive real life.

esus knew that what we give in love, his Father always honors and blesses and returns a thousand-fold. And Jesus believed with every fiber of his being that out of the very worst of this world, out of the very worst of our lives, God's transforming love can miraculously bring about the very best.

So if we are only saddened by the betrayal and suffering of our Christ, or bowed down by the guilty failures of our sin-filled lives or if we simply flee, relieved to escape the pain that this day so graphically rehearses, relives and reveals, if we do that, then we have missed the point of Good Friday and the message of the Gospel. And it is a point easy to miss; a message often misheard and misunderstood. For today is not Guilty Friday, or Gruesome Friday, or Gruesome Friday, or Grisly Friday. Today is Good Friday – GOOD Friday – a day that is holy in the truest sense of that word - a day set apart as holy and good. Good with the amazing holiness and goodness of God. And yes, even holy and good with the sometime amazing holiness and goodness we sinners all possess and sometimes share.

This is the reason we Christians make our song even at the grave - even at the foot of the cross. Let us, as best we can, embrace the pain, experience the depth of our own sin and that of the world, forgiving those who wrong us, loving even those who drive the nails - believing, knowing, trusting with all our heart and soul that when the world and we have done our worst, when it seems impossible that life can or even should go on, that in the darkness of the despair and death of Good Friday that it is precisely and only then that Easter comes.

- Trinity, Houston, Texas

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With forbidden pleasures would this vain world charm, Or its sordid treasures spread to work me harm, Bring to my remembrance sad Gethsemane, Or, in darker semblance, cross-crowned Calvary.

Should Thy mercy send me sorrow, toil, and woe, Or should pain attend me on my path below, Grant that I may never fail Thy hand to see; Grant that I may ever cast my care on Thee.

When my last hour cometh, fraught with strife and pain, When my dust returneth to the dust again, On Thy truth relying, through that mortal strife, Jesus, take me, dying, to eternal life.

James Montgomery, 1771-1854, p. 334, The Hymnal (1940)

About the Hymn

This penitential hymn, omitted from *The Hymnal 1982*, was written in 1834 by the great English hymn writer, James Montgomery. Montgomery was born to a Moravian minister and his wife in Ayrshire, Scotland. They moved to Ireland and James was placed in school in England. When he was about 12, his parents departed as missionaries to the West Indies. They died on the mission field. He eventually found work with a bookseller and newspaper publisher. Montgomery came into ownership of the paper and edited it for over thirty years. He was imprisoned on two occasions for his reporting. Montgomery was a strong abolitionist and supporter of foreign mission work. He wrote some 400 hymns along with other religious and secular poetry in his lifetime.

Lenten Black Bean Soup

The Texian in me won't allow me to call this chili but it surely works as well on a chill Lenten winter evening... It is quick, tasty, and can be as spicy as you like.

2 tablespoons olive oil

1 med onion, coarsely chopped

4 cloves garlic, minced

2 teaspoons cumin

4 teaspoons chili powder

1/2 teaspoon oregano

2 (15 ounce) cans Black beans

1 (15 ounce) can Pinto beans 1 (14 ounce) can diced

tomatoes (plain or with chilis for extra heat)

Red & black pepper Shredded cheese

Heat oil in large pot over medium heat. Add onion, cook 3-4 minutes. Stir in garlic, cumin, chili powder and oregano. Add two cans of beans and the can of diced tomatoes with their liquid. Mash the can of pinto beans and add to pot. Reduce heat

and simmer for 10-15 minutes, stirring often.

Add salt and peppers to taste. Serve up in bowls and garnish with shredded cheese on top. Serve with chips and salsa.

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Three Kinds of Faith

Recent polls reported in the magazine *Christianity Today* show that 86% of all Americans believe in a God who answers prayer. Over 70% pray regularly, and over 60% say they pray daily. That is a lot of faith! It is good to know that so many people believe that God cares and helps.

But there are actually several types of faith. While any faith in God is better than no faith in God, the type of faith one has will do much to determine one's sense of peace, love, and hope. There are three basic types of faith; one of them is almost useless, and another is a great source of calm and strength.

The first type of faith is the faith that God exists. This is a necessary form of faith Without it, no other form of faith can exist. In Hebrews 11:6, we read, "without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek

him." Faith that God exists is foundational. On the other hand, it is far from sufficient. James writes, in James 2: 19, "You believe that there is one God. Good! Even the demons believe that and shudder." God's enemies believe in him; simple acknowledgment of God's existence does not make one any better, or any better off, than the devil. We do not do God a favor by believing in him.

The second kind of faith takes into account the second phrase of the verse from Hebrews, "that he rewards those who earnestly seek him." This kind of faith believes that God is a person and that he is interested in individuals. He can known and prayed to with hope for a response. This faith is far better than simply believing that God exists, for it speaks of God's character as loving and good. It believes that God loves those whom he has made and wants to see good things happen for them.

Such faith can do much to bring a sense of peace and hope. If I am confident that God loves me and wants to help me, I have hope in hard situations. I know that I am not alone. I am sure that there is one who is more powerful than I am who can step into a situation and bring good out of it.

This second type of faith is much better than the first. However, it is not as good as it might be. We know from experience that God does not answer all our prayers exactly as we request. Why not? This faith in a personal, prayer-answering God runs the risk of being what one might call a "begging and bargaining faith." I can ask, "Why would God answer my prayers?" and come up with the answer that the response to my prayers depends upon the strength and sincerity of my own faith, or upon my faithfulness in keeping God's commands, or upon the degree to which I have been able to avoid doing what God forbids, or upon the number and quality of my "good deeds" or acts of piety and devotion, or all of these. This second type of faith can be very "me" centered. It can say that it is faith in God, but if the focus shifts to what I can do to be certain of answered prayer, then the object of one's faith becomes oneself: what I can do to persuade God. One trusts one's own abilities and actions, not the Lord.

There is also a second danger in this type of faith. Who decides what to pray for? If I simply review my life and my hopes and dreams, I can come up with a list of things I want and of areas where I can see I need help. Having drawn up my "shopping list'" I can then go to the Lord in prayer and ask him to give me the things I believe I need. But how good is my own assessment of my needs? In Matthew 7:9-11, Jesus says. "Which of you, if his son asks for bread, will give him a stone? Or if he asks for a fish will give him a snake? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!" If my aim is to get my prayers answered as I ask them, then I may well be asking for a stone or a snake without knowing it.

The second type of faith is good, for it recognizes the reality of God and that he is personal and loving. It has the danger, however, of being self-centered, where I simply seek my own idea of what is good. That idea may simply come from a worldly viewpoint, seeking no higher good than my own comfort and convenience. It also runs the danger of trying to beg God for answers to prayer, or to bargain with him based on what I can do for him.

The third type of faith is the best. It is also the most terrifying. In Matthew 5:3, Jesus says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This is the first of the Beatitudes, and it is the starting point for blessedness. John Stott writes (in Authentic Christianity, p. 269), "The Church consists of the spiritually poor. The only

condition of eligibility is destitution. The rich are sent away empty. We have to acknowledge our spiritual bankruptcy, that we have no merit to plead, no strings to pull, no power to save ourselves. To such Jesus says 'Blessed are the poor in spirit; the kingdom of God is theirs."'

I he third type of faith trusts utterly in God. It says, "Lord, not my will but yours." If I have this third type of faith, I not only trust God to answer my prayers, but my first prayer is, "Lord, you are great, awesome, holy, and wise. What do you desire me to ask for?" The third type of faith starts with God, not oneself. It recognizes that we are each a fallible, sinful person and that we often do not even know what is best for ourselves.

It is always good to come before the Lord and to ask for those things that we see as needs in our lives and the lives of others. But it is better to look not only at our physical and emotional needs but even more at our spiritual needs. In Romans 8:29, we see God's appointed destiny for everyone who trusts in him: "For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers." God's aim is that we each of us reflect the character of Christ. Thus, we should open our hearts to the Lord, asking, "Father, where do I need to grow to be more like Jesus?" This kind of question is one reason why a Christian should be reading the Bible, for in Scripture we see both the qualities of Christ, and also the path towards those qualities of his character.

That path lies through the cross. The third type of faith recognizes that we have no basis for begging or bargaining with God. Every good thing we have from God comes through his mercy. We can only say, in the words of the hymn, "Nothing in my hand I bring, simply to thy cross I cling." We do not earn or deserve our forgiveness as

sinners; it comes because Jesus laid down his life for us. We do not earn or deserve the myriad blessings that come our way; they come from the hand of a Father who knows our needs before we even ask. This third type of faith recognizes the utter graciousness of the grace of God — his mercy comes because he is merciful and because we are in dire need of mercy.

This third type of faith encompasses the other two, for it believes that God exists and that God cares for his creation and invites people into relationship with him. But it goes beyond these two types of faith. Its focus is not on what we can get from God. While this third type of faith means that we can tell the Lord our own perception of our needs, it does not stop at our own perception. Rather, it goes beyond our earthly life to focus on God and on his Kingdom. It asks, "How can I grow to be more like Jesus?" It asks, "Lord, where may I be of most use to your Kingdom?"

The third type of faith is the least self-centered, but the most personally satisfying. By asking our Creator, "Lord, what do I need?" it frees us from the narrowness of our limited vision and places under the care of the wisest, most powerful, most caring of Fathers. By seeking to grow to be more like Christ, we grow toward our own unique way of expressing the character of the Lord Jesus. By seeking first the Kingdom of Christ, the Lord prepares us and enables us to make the contribution to his Kingdom that only we can make. When we trust him utterly, surrendering even our most precious hopes to him, we find that our hopes were too small compared to the delights and privileges he has in mind for us. It is terrifying to put our all on the altar but satisfying to find that what God intended to give we could not even imagine in our shortsightedness.

Over 86% of the people of our nation believe in a God who answers prayer. This is a wonderfully high percent-

age. But how many of this 86% have not grown beyond the second type of faith, and look only to help for physical and emotional needs, as they define them themselves, and seek to have those prayers answered by begging or bargaining? What joy there would be if the vast majority of people who believe that God answers prayer simply said to God, "Lord, direct my prayers and my life. I have no hope but you." There would be joy on earth, and even more joy in heaven. God would rejoice that his people trusted him with all they are and all they have, and we would know his delight.

Where is your faith on the spectrum of believing? Are you stuck in one spot, or are you prepared to grow? To trust the Lord with even the agenda for your prayers will show you the mercy and the power of God in ways you can scarcely imagine. Trust and rejoice!

- The Rev. Charles Sutton, Trinity, Whitinsville, Maine

Ways to Give to the Ministry of Hillspeak

God gives gifts to his children in order that they might enjoy him and, in sharing their gifts, reveal and build his kingdom. Our first commitment is always to our local parish. We are also called to extend our reach, even to the ends of the earth. Hillspeak reaches around the world with its ministry of the written word through *The Anglican Digest*, the Anglican Book Club, Operation Pass Along, and the Anglican Bookstore as well as the letters and e-mails that are exchanged daily. The Foland Library serves as a repository for information useful to writers and researchers who come to Hillspeak. Our guest quarters offer refuge for visitors from around the world as well.

Your help in this ministry in a tangible way is necessary and appreciated. There are a number of ways in which you can support the ministries of Hillspeak:

· Direct gifts of cash

· Purchase of Memorial Bricks to honor loved ones

Gifts of stocks or property

Gifts through insurance policies

• Including us in your will

For more detailed information on making a gift to Hillspeak, contact our General Manager, Mr. Tom Walker, by phone at (800)572-7929 or by e-mail to speak@speakinc.org.

From the Editor ...

From Death to Life

It is one thing to talk about Holy Week but another thing to live it. 1999 was a year of transitions for my family, most notably because my wife began a full time graduate program. A huge part of my time went to working with the vestry as we wrestled with God's call in terms of expanding our facilities. A moment of tremendous challenge came when we decided to let our hired capital campaign consultant go.

You guessed it – it happened in Holy Week. I was spent and exhausted physically, but struggling to have real faith in God. Repeatedly I came back to the question: Is God good, can he be trusted, does he have a loving purpose in this situation? I couldn't see it, but we walk by faith; not by sight. Firing a campaign consultant in the middle of a vital project seemed to be folly, but what

did I know?

When I arrived on Easter morning for Sunday services, I could not see what God was doing but still I sang Alleluias. Between services one of our precious parishioners, Dot Stoney, wife of our long-term treasurer, died. With three parish clergy, it was my turn to visit the family, hard hit by her death.

I shall always remember walking up the sidewalk on our street, exhausted, the next day. The family informed me that they wished me to preach the funeral homily for Dot. I didn't see how I could do it, but I could not say no. Somehow, in ways I will never fully understand, as I celebrated Dot's rising to new life in the next world, I, too, rose, in this one.

There are now two new buildings in that parish, but when I drive by them, I think primarily of something else. "We thank you for those disappointments ... that lead us to acknowledge our dependence on you alone." (BCP, p. 836). Especially for those that cause our lack of trust in God to die that deeper faith in Him might rise.

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